October 27
1927

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Know ye that ye must come to the knowledge of your fathers, and repent of all your sins and iniquities, and believe in Jesus Christ, that he is the Son of God, and that he was slain by the Jews, and by the power of the Father he hath risen again, whereby he hath gained the victory over the grave; and also in him is the sting of death swallowed up." BOOK OF MORMON, MORMON 7: 5.

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THE GIFT OF THE HOLY GHOST*

ELDER HUGH B. BROWN

ONE of the Articles of Faith of the Church of Jesus Christ of Latter-day Saints reads as follows:

We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

The first three of these, namely, faith, repentance and baptism, have recently been discussed from this station. To-night we shall consider the Holy Ghost, the reception of which has been termed a result of compliance with the first three.

ESSENTIAL PREREQUISITES

Without faith in and regard for the Maker of the law, one would not likely repent of its infraction; without a knowledge of and sorrow for his illegal act, he would not ask for forgiveness, hence, faith, repentance and baptism are prerequisites to a reception of the Holy Ghost, which is accomplished by the authoritative imposition of hands upon the head of the candidate who is confirmed a member of the Church, and unto whom the one officiating says: Receive the Holy Ghost.

Only those who conform to the first ordinances of the Gospel

*Address delivered from Radio Station K S L, Salt Lake City, Utah, August 14th, 1927.

are thus officially entitled to the companionship and ministrations of the Holy Ghost. To those who do so conform there comes a distinct new power which may be retained by patient continuance in well-doing; but they upon whom it has been conferred may lose its blessings by sinful or improper living, for God will not dwell in unholy temples.

That the Holy Ghost is obtainable only by those who comply with the law upon which its reception is predicated is evidenced by the testimony of those who have received it and have in turn themselves conferred it upon others, or who have seen the effects of its bestowal.

SPIRITUAL BAPTISM

John the Baptist, when preaching repentance and baptism throughout Judea, invariably told the people that though he baptized with water One should come after him, mightier than he, who would baptize them with the Holy Ghost. He afterwards affirmed that Jesus of Nazareth was He of whom he spake. We find his words recorded in the first chapter of John as follows:

> I saw the Spirit descending from heaven like a dove, and it abode upon him.
>
> And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.
>
> And I saw, and bear record that this is the Son of God.

The instance of Paul rebaptizing the twelve devout Ephesians on account of some question as to the validity of their baptism, before he laid hands upon them and conferred the Holy Ghost, shows that he understood the necessity for proper preparation on the part of the candidate. Scriptural references on this point are numerous. That this spiritual rebirth is necessary cannot be questioned by anyone who believes the holy scriptures. The Saviour in speaking to Nicodemus emphasized this necessity when He said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

After Christ's resurrection and before His ascension He promised His Apostles this spiritual baptism. He said to them, as recorded in the first chapter of the Acts of the Apostles: "Wait for the promise of the Father, which. . . . ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

APOSTLES OF OLD RECEIVED THE HOLY GHOST

This promise was fulfilled on the succeeding Pentecost. The Apostles were assembled and under the inspiration of the Spirit spake with other tongues, and "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the

house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

On this occasion Peter, chief of the Apostles, speaking with authority, made a promise which is of tremendous importance to men everywhere. After reminding them of the necessity of repentance and water baptism, he said: "Ye shall receive the gift of the Holy Ghost." Truly, he was speaking at the time to perhaps three thousand Jews, but, mindful of the importance of his promise, and in order that it should become universal, he added: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." We wish, through the agency now at our disposal, to repeat and renew this promise to all who may listen. If men will yield obedience to the Gospel of Jesus Christ they shall receive the gift of the Holy Ghost.

There has been much confusion in the minds of men concerning the nature of the Holy Ghost. This results from a wrongful assumption that His person and His powers are identical, whereas, the fact is, He is a personage of spirit and can, in person, be in only one place at one time. By His power He can and does reach the utmost bounds of the universe. The terms Spirit, Comforter, Spirit of God, Spirit of Truth, and other common synonyms of the Holy Ghost, where they occur in the scripture, refer in some instances to the person and in others to the powers of the Holy Ghost, as is clearly evident in the context to the several passages in which the terms are used.

THE PERSON AND THE POWERS ARE DISTINCT

The statement has been made that to try to differentiate between the person and the powers of the Holy Ghost is futile, since He either is or is not everywhere present, He can or He cannot be in two places at the same time. This objection might have been serious to those who knew no means of communication between villages except the foot messenger, the range of whose voice was limited to a few yards, whose knowledge and consequent power—for knowledge is power—was, as compared with that possessed by men to-day, as the child beside the matured man. I say, to such this might have been serious. But surely we who recently heard the voice of the President of the United States, each in our own home town, realizing that millions of others were also listening, in every State in the Union, while the person of the President was in Washington, hundreds of miles distant, should at least begin to understand how the power and influence of the Holy Ghost can be disseminated throughout space.

There are forces at the command of God which, though subtle

and mysterious, are far mightier than the few physical forces over which man claims to have some power. Who then shall say that what the scriptures claim for the Holy Ghost is impossible? He is the very Spirit of Truth, the Comforter, the Agency by which we may be led into all truth, the Agency through which God is in constant touch with His children—that great Force which permeates the universe though emanating from the person of this member of the Godhead.

Though we boast of great achievements we are yet in need of light. Progress is hindered by evil tendencies to-day as yesterday. The world to-day is sorely in need of more of that Spirit which enlarges the mind, quickens the understanding, purifies the natural passions and affections, inspires virtue, kindness, brotherly love and charity, helps man to understand and love God and to love his neighbour as himself, reminding him that—

For each descent from fair Truth's lofty way,
For each gross error which delays the soul—
By that soul's gloom and loneliness we pay
By the retarded journey to its goal.

CONDITIONED UPON OBEDIENCE

The Gospel of Jesus Christ holds out the hope, aye, makes the definite promise to all men, everywhere, that, conditioned upon obedience to definite law, they may be authoritatively connected with the Powers of the heavens by the reception of the Holy Ghost. All who would obtain this blessing must yield obedience to the law upon which it is predicated. The Saviour said just before His crucifixion:

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him.

The "world" here doubtless refers to those who will not repent of their evil ways and prepare to receive this great gift. The Apostle Peter understood the necessity of this compliance. Hear him as recorded in the fifth chapter of the Acts:

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

PREPARATION NECESSARY

The question is sometimes asked: Why is the Holy Ghost not given to men generally without the observance of these other requirements? One might as well ask: Why not allow all the aliens who come to our shores at once to become citizens? The

answer is obvious—some preparation is necessary, some evidence of the sincerity and worthiness of the applicant, before he may become naturalized and entitled to all the rights and privileges of citizenship. There is a testing time between his declaration of intention to become a citizen and the oath of allegiance and admittance to the full status of citizenship.

So also there must be some preparation on the part of the applicant for admittance into the privileges of this greater kingdom. The scriptures teach us that our bodies become the temples of God and that the Spirit of God dwelleth in them. "If any man defile the temple of God, him shall God destroy." Where is the man who does not need careful preparation for such glorious responsibility? Through faith, repentance and baptism man prepares his mind and makes his body partially fit for a dwelling place for this Holy Spirit. By continually overcoming evil with good, by cultivating the gifts and graces as enumerated in the Gospel, men may have closer companionship, more intimate communion with, more constant guidance by, this Comforter.

THE LAYING ON OF HANDS

That the manner in which the Saints anciently bestowed the Holy Ghost was by the laying on of the hands of someone holding proper authority is abundantly evidenced in scripture. Peter and John, when they went down to Samaria, laid their hands on them that had received the word of God, and they received the Holy Ghost. So outstanding and marvelous were the results of the imposition of the Apostles' hands that one Simon, who claimed to have some magic power, desired to give the Apostles money in exchange for this gift. Peter properly rebuked him for thinking that the gifts of God could be so purchased. There are many "Simons" to-day who need to learn that there are some things which cannot be purchased with money.

Paul followed the same rule at Ephesus among those who had been baptized: "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." Also, in writing to the Hebrew Saints he includes the laying on of hands as one of the cardinal principles of the Gospel:

> Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
>
> Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. Hebrews 6 : 1, 2.

BLESSINGS OBTAINED BY COMPLIANCE WITH LAW

Some men are wont to scoff at the idea of so great a gift being obtainable in such a simple manner. They are like the one of old who came to the prophet to be healed of his leprosy. He

came prepared to make some great sacrifice, to do some unusual thing at the request of the prophet, and evidently had faith that the blessing would follow; but he demurred when told to dip himself a specified number of times in the river. The blessing followed obedience even though the command involved nothing more than a very simple and human act. So also will compliance with the law in this case result in obtaining the promised blessing.

THE GIFTS

By the laying on of hands, then, under proper authority, the Holy Ghost may be given. Its special office is to guide men into all truth, to take of the things of the Father and reveal them unto men, bring to their remembrance things that are past and show them things to come. There are also many gifts of the Spirit to which the recipient of the Holy Ghost may be entitled, but the Lord distributes them as He will, for the benefit of His children. We read in the twelfth chapter of First Corinthians:

Now concerning spiritual gifts, brethren, I would not have you ignorant. . . .

Now there are diversities of gifts, but the same Spirit. . . .

But the manifestation of the Spirit is given to every man to profit withal.

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

THE NEED IS EVIDENT—THE PROMISE IS TO ALL

That men to-day need the gift of the Holy Ghost is everywhere evident. That they may obtain this priceless gift is a definite promise of the Father; that they must first comply with the requirements is according to all the experience of the past, and is the condition upon which the promise is given.

The Church of Jesus Christ of Latter-day Saints bears record to the world that this gift is within the reach of man, that thousands have received it, that the necessary authority for its bestowal is upon the earth. We call upon all men to repent and be baptized for the remission of sins, and promise them the gift of the Holy Ghost. The promise is to all, even those who are afar off. The Lord has renewed this promise in this age in the following words:

Therefore, as I said unto mine apostles, I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost.—Doctrine and Covenants 84: 64.

Thus hath the voice of God called upon His children in ancient and in modern times to prepare themselves for the reception of the Holy Ghost, through whose influence and ministrations men may finally come back into His presence through the name of the Lord Jesus Christ.

THE DIVINITY OF JESUS OF NAZARETH*

During the Forty Days

For the period of forty days following His resurrection, Christ ministered to the Twelve Apostles and others by personal visitations, several of which manifestations have been recorded. Thomas, one of the Apostles, was absent from the little gathering in the midst of which Christ appeared in the evening of Resurrection Sunday. When told of what had occurred he voiced his doubts as to the literalness of it all. On the next succeeding Sunday Christ mingled again with the Apostles, including Thomas, and possibly other disciples were present. He reproved Thomas for his skepticism, and invited, or, we may say challenged him, to a test, in this wise: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." Read John 20:24-29. Thomas was convinced; and bowing before the Lord he exclaimed in worshipful acknowledgment: "My Lord and my God."

Not one of the eleven Apostles could further doubt the actuality of the Lord's resurrection. His body, as they saw it and felt it, was the body in which His spirit had tabernacled amongst them. Its wounds were open.

The angel at the tomb, and later Christ Himself, had sent word to the Apostles to meet Him in Galilee. They went into that province and waited. In the interval Peter and the others entered a boat and cast their net for fish. They toiled through the night without making a catch. Early next morning they saw a Man on the shore who hailed them, saying: "Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." Peter was first to recognize the Lord, and, jumping into the sea, he swam ashore, while the others followed in a little boat. They found broiled fish, warm over the glowing coals, and bread alongside, awaiting them. The Lord was host at the meal, and courteously invited them, saying: "Come and dine." Read John 21:6-12.

(*Continued on page 685*)

*This article is for use in the course of study of the Relief Societies on the first meeting night in November.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, OCTOBER 27, 1927

EDITORIAL

CREATION—A PROCESS OF ORGANIZATION

IN THE BEGINNING God created the heaven and the earth.

These are the opening words of the Holy Bible as we have it. The verse is at once the embodiment of simplicity and profundity. It is a masterpiece of literary summation.

Acknowledging our human limitations of comprehension, let us eliminate "the heaven" of infinite extent, and restrict our attention to the certified fact that God created the earth.

Many a reader has queried, though few have ventured to voice the question in definite terms: Of what did God create the earth?

For long ages an insufficient and unsatisfactory answer has been current—that creation means making something from nothing—and the quoted scripture has been taken to mean that the earth, comprising land, water, air and all that in them is, was formed out of nothing. Though in acknowledged conflict with the fundamental facts demonstrated by science as to the constitution of matter, this concept of creation yet sways the thoughts of men, and is perpetuated in some modern dictionaries.

What is nothing? Lexicographers answer that "nothing" is a state of non-existence.

Granting that the finite mind is wholly unable to picture or apprehend a universal state of non-existence, we may reasonably ask, if such a state ever was, what could ever have come out of it?

Is it not a self-evident truth that from nothing, nothing can come? Had there ever been a state of nothingness, that state must perforce have been of endless duration.

I know that I am, and the fact of my existence is conclusive, absolute and incontrovertible proof that never was there a state of nothingness. The material of my body, the substance of the pen and paper with which I write, the elements of the flowers and trees I see from my window—the matter of which all material things are composed, is eternal. It has always existed and always will exist.

True, I have not always existed in my present embodied condition; nor has the desk that just now facilitates my writing always existed as a desk. Furthermore, the elements of my body have not always been combined in their present association as flesh, blood, and bone, nor the elements of my desk as wood.

Unseen processes of absorption and assimilation drew in, with discriminating selection, certain gases of the air, certain chemical compounds from the soil, and so nurtured the tree from a sprouting seed to the fully matured trunk from which the artizan shaped, or created if you will, my desk.

Reason asserts that God did not create the earth out of nothing. There is no sacrilege in saying that He could not have done so.

With skill and power infinitely exceeding all that man has acquired, God took of eternally existent matter and formed therefrom the earth with all its material accessories and belongings. Unbounded and illimitable space is full of material, out of which the divine Chemist can compound as He wills, and He may cause worlds to come into existence as worlds, created out of the once formless and void, but nevertheless preexistent, matter.

As matter in the ultimate sense cannot be created or made, it necessarily follows that matter cannot be destroyed. This desk may be burned and so disappear, both as the fashioned furniture and as the combination of elements that constitute the wood; but the indestructible elements are only released and returned to the current of circulation.

The word of latter-day revelation, given by the Lord through His prophet, Joseph Smith, is explicit in demonstrating that what we call the creation of the world was a process of organization of preexistent elements. Thus we read that in the beginning—that is to say before the earth was formed—in the conclave of unembodied spirits, God spake, saying:

> We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell.—Pearl of Great Price, Abraham 3:24.

In distinguishing between intelligent spirits and the material bodies in which for the period of earth-life they live, the Lord hath said:

> For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.—Doctrine and Covenants 93:33, 35.

J. E. T.

NON-PRODUCTIVE EXPENDITURE

COMMANDMENTS, given of God for the guidance and welfare of mankind, are calculated to bring, to all who will obey, both temporal and spiritual salvation. Comparisons recently made by Mr. Phillip Snowden before a body of the business men of Great Britain strikingly illustrate the efficacy of the Word of Wisdom as regards things temporal. After stressing the need

for saving, and strongly denouncing gambling in all of its myriad forms, Mr. Snowden set forth the following facts:

Non-productive expenditure, it is true, employs labour, but it does so by wasting both material wealth and physical energy. . . .

Since Prohibition was adopted America has increased her foreign lendings by six times.

The burden of armaments is a terrible one, but the whole of the expenditure of Europe last year on armaments was only fifty per cent. more than the expenditure of this country upon drink.

Similar statements could be made of tea, coffee and tobacco. These stimulants have no food value, and are admittedly injurious. The habitual use of such is a drain upon the resources, physical, financial and spiritual, of the individual and the Nation.

R. L. E.

A PROFESSOR'S COMMENT ON THE BOOK OF MORMON

THE FOLLOWING is taken from a letter written by Mr. Charles H. Hull, Professor of American History at Cornell University, U.S.A., to Elder George H. Brimhall, President-emeritus of the Brigham Young University, U.S.A. The writing reveals the status of the Book of Mormon in the opinion of learned men who are not members of the Church of Jesus Christ of Latter-day Saints—a position which no fraudulent work could maintain for a century:

Miss Effie Smith, a former student in my classes, is now, or lately was, Mr. North's secretary and bibliographer. She sent me a catalogue, in which she took some justifiable pride, of "First Editions of One Hundred Famous American Books"—or some such title—and in acknowledging it I remarked that it did not contain what I supposed to be one of the most famous, or perhaps I may have said the most widely discussed, books ever published in America; could she guess what it was? She and Mr. North gave it up, but when I mentioned the Book of Mormon they agreed, and eventually Mr. North bought one of my copies.

I am perfectly willing to say to anyone that I suppose the Book of Mormon to be one of the most famous and widely discussed books ever published in America. I think an arguable case can be made for the assertion that it is the most famous and widely discussed book ever first published in America.

THE SHEFFIELD CONFERENCE

THE FALL CONFERENCE of the Sheffield District was auspiciously ushered in on Sunday morning, October 16th, by a spirited gathering at the Latter-day Saints' Chapel, Sheffield, at which members residing in the surrounding towns and villages as-

sembled. Elder Seth W. Pixton and Sister May Booth Talmage from Mission headquarters were present, as were President Cecil B. Kenner and the nine Traveling Elders of the District, and numerous friends and investigators, all of whom partook of the energizing spirit that characterized each service.

The theme of the morning meeting "Joseph Smith the Prophet" was presented with precision, clearness and emphasis throughout an inspiring program of short discourses and poems, under the direction of the Sunday School. The unimpeachable character of the Prophet Joseph Smith was strikingly portrayed. The great service he rendered to the world, as the instrument in the hands of God in restoring the Gospel of Jesus Christ, and by translating the Book of Mormon, through the gift and power of God, was also pointed out, and received fitting praise in prose, verse and song. Those who took part were: Frank Thompson, Richard Birkhead, Harry Harrison, Fred K. Birkhead, Herbert Bailey, Alfred Leabury, Irene Bargh and Lillian Chapman.

Elder LeRoy S. Taylor proclaimed that revelation and the ministration of angels is part of the divine plan, for "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Elder Seth W. Pixton testified that darkness and apostasy had covered the earth and that there was, therefore, dire need for a prophet called of God to restore the everlasting Gospel. That the Prophet Joseph Smith is both good and evil spoken of, and that the majority of the people of the world do not believe the truths restored through him, are of little consequence, he stated; both were foreseen and predicted.

At the afternoon services President Kenner read a report covering the activities in the District for the past six months and setting forth in figures the gratifying results of persistent and united effort, as follows: There are in the District 386 members of the Church, residing mainly in the four organized branches—Barnsley, Doncaster, Sheffield and Woodhouse. The Traveling Elders have spent 3,283 hours in tracting, have distributed 59 copies of the Book of Mormon, 5,655 pamphlets, and 78,164 tracts, and have held 124 hall, cottage and open-air meetings; they have baptized into the Church seven persons. Following the survey of work accomplished, President Kenner admonished all to continue in faith and good works, and to bring their children to a knowledge and understanding of the Gospel. He sounded the call to press forward unitedly in the work, advising each to look to the inner man, to frequently take inventory, strengthen the weak points and remedy that which is not in harmony with the revealed word of God.

Elder Clinton L. Mills asserted with conviction that the Gospel preached in purity and simplicity by the Saviour was subsequently distorted and lost, but has been restored in our day, and is now going forth to Jew and Gentile for the last time.

Elder Horace L. Barker cited incidents from the Book of Mormon to show the great faith of devout men who lived on the Western Continent. That Christ there ministered and established His Church and Priesthood, and gave personally many of the teachings now contained in the Book of Mormon, was also demonstrated. Elder Fred L. Finlinson told of the first vision of Joseph Smith and of the important truths again given to the world, as a result, concerning the characteristics of the Father and the Son. The concluding speaker of the afternoon, Elder Merlan G. Wood, declared that mortals are placed upon earth to demonstrate whether or not they will do the will of God, and to prepare themselves for the greater life to come.

At the evening session Elders Robert D. Buchanan, Nephi Cutler and LaMont A. Bentler each spoke in turn, and contributed helpful advice and instruction and personal testimony pertaining to the restoration of the Gospel. The first speaker cited predictions bearing upon the divinity of this latter-day work. Elder Cutler averred that future revelation was promised in olden times, that it is one of the distinguishing features of the true Church of Christ, and that it exists in His Church to-day. The last named further stressed the necessity of revelation from God to man. Elder Thomas E. Paskins testified to the divine authenticity of the Book of Mormon, declaring that it contains the principles of life and salvation to all who will obey.

Sister Talmage called to mind the many truths set forth and testimonies given during the day concerning the Book of Mormon. After calling attention to the Mutual Improvement Association slogan for 1927-28 "We stand for a fuller knowledge of the Book of Mormon and a testimony of its divine origin", she strongly appealed for its strict observance, declaring that it is not enough to stand and repeat the slogan each week, nor is it sufficient to possess a copy of the sacred record, nor to merely read the words contained therein, but that missionaries and members alike must work, study and pray to gain a moving, vitalized testimony, in order that they may impart to others the wonderful truths, precepts and spirit of the book. Elder Pixton delivered an inspiring address, stating that the members of the Church of Jesus Christ of Latter-day Saints in nowise attempt to discredit the good accomplished by organizations established by man, but they solemnly affirm on a basis of reason and scripture that there can be, and is, only one Church of Christ. To declare otherwise is contrary to the teachings of the Saviour, as delivered by Him personally, recorded in the New Testament, and as given by Him through revelation to His servants the prophets, he averred, and further, truth invites investigation and will attract and convince the honest in heart.

A double quartet from the Doncaster Branch rendered appropriate musical numbers. A missionary meeting convened on

the day preceding the conference. Meetings of the Priesthood, of Mutual Improvement Association and Relief Society workers, and Bee Hive girls, were held during the day. Favorable reports of the gatherings appeared in the *Sheffield Telegraph* and the *Sheffield Independent.*

CLINTON L. MILLS, District Clerk

THE DIVINITY OF JESUS OF NAZARETH

(*Concluded from page 679*)

Following the meal, of which we are not told that Christ Himself partook, the Lord questioned Peter, and gave him definite instructions, the prominent feature of which was the commission or command laid upon him as the chief of the Apostles, in the Lord's words: "Feed my sheep." See John 21: 15-17.

John had in his heart a desire to remain upon the earth, that he might bring more souls to believe in Christ; and the Lord knew his thoughts and wishes. John makes his own record to the effect that the saying went abroad among the brethren that he should not die; but that Jesus had not so said unto him. By later revelation we know that John still lingers in the embodied state, and shall so remain until the time of the Lord's yet future advent. See Doctrine and Covenants, Section 7.

Christ met the Apostles again on a certain mountain in Galilee; and we read that they worshiped Him. See Matthew 28: 16-18. This may have been the occasion of which Paul later wrote, saying that Christ was seen by more than five hundred of the brethren at once, the majority of whom were living at the time of Paul's writing.

In the course of His teachings to those who met Him on the designated mountain in Galilee, Christ made this comprehensive declaration: "All power is given unto me in heaven and in earth." Petitions addressed to the Father were and are to be offered in the name of Jesus Christ.

We have on record but a small part of the ministrations of the risen Lord during His period of bodily presence amongst the Apostles and others. In this connection the words of John are significant and enlightening: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—John 20: 30, 31.

The facts considered in the foregoing lessons, relating to the personal ministry of Jesus of Nazareth while He lived as a Man among men, have been taken from the New Testament books commonly known as the four Gospels. Passing from these books to the Acts of the Apostles, which was probably written by Luke,

the author of the third Gospel, we learn that the risen Christ showed Himself to the Apostles "by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."—Acts 1: 3. Later verses tell us that some of the Apostles inquired of the Lord as to whether He would at that time "restore again the kingdom of Israel." They still indulged the thought that Christ would establish Himself on the throne of David as a monarch ruling in royal splendour; but the Lord instructed them that it was not for them to know the times or the seasons appointed by the Father. The time of Christ's personal reign as King of kings and Lord of lords, by personal presence and direction, has not even yet arrived, but as the scriptures aver, that glorious event is not far distant.

As the Lord finished His final instructions to the Apostles He arose from their midst, and as they stood gazing upward "a cloud received him out of their sight." They became aware of the presence of two men, not of their original company, and these, dressed in white raiment, said unto them: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1: 11.

This promised return of Christ to earth must be accepted in all plainness. He ascended in His immortalized body of flesh and bones, and shall surely return in the same real and material sense. In preparation for His coming, the Church of Jesus Christ of Latter-day Saints has been established upon the earth in these times, and its authorized exponents, clothed with the power of the Holy Priesthood, are proclaiming the glad message throughout the world.

SUMMARY

1. On Resurrection Sunday the risen Lord appeared in bodily presence to several. We read of later visitation to the Apostles and others. Specify the most prominent of these visits. State what you know of "Doubting Thomas."

2. Christ addressed Himself to the Apostles while they were in a boat on the Sea of Galilee. Why had they gone to Galilee? Describe the circumstances of this meeting.

3. Peter and John are mentioned with especial prominence in the account of this visit. Give the particulars. How do we know that John has not passed through death?

4. We read of another manifestation of Christ to people in Galilee. State what you know of it. What significant proclamation concerning Himself did Christ make there?

5. As the time for His departure drew near, Christ gave definite instructions to the Apostles. Specify.

6. Christ departed from the earth. The event is known as the Ascension. Describe it. What assurance was given by the white-robed visitants?

FROM THE MISSION FIELD

Release and Departure: Elder Harold E. Brown, who has laboured in the Sheffield and Birmingham Districts, has been honorably released and sailed for his home in America from Southampton on October 19th aboard the *Olympic*.

Release and Appointment: Elder Raymond Murphy, who has served as a Traveling Elder in the Norwich and Welsh Districts, and as President of the Welsh District, has been honorably released and sailed for his home in America aboard the *Olympic* from Southampton on October 19th. Elder Nathaniel E. Parry has been appointed to succeed him as President of the Welsh District.

Branch Conferences: Of the Aberdeen Branch, Scottish District, on October 9th. "The Divine Authenticity of the Book of Mormon" was the theme developed in the morning meeting. Elders Carl W. Buchanan, George W. Romney and Robert K. Whyte were the speakers. A good account of the conference appeared in the *Evening Express* of Aberdeen.

Of the Batley Branch, Leeds District, on October 16th. "The Great Apostasy" was the theme of the Sunday School session. District President Elmer O. Zollinger and Elders Cyril P. Maughan and H. Gardell Jacobson delivered discourses.

Of the Birkenhead Branch, Liverpool District, on October 9th. President David M. Kennedy and Elder William Fred Forsey were present from District headquarters. A good report of the conference was printed in the *Birkenhead News*.

Of the Shildon Branch, Newcastle District, on October 16th. The "Sixth Article of Faith" was used as the theme of the Sunday School session. President Orson H. Berrett and Elder Vard W. Meadows were present from District headquarters.

Doings in the Districts: *Nottingham*—At a baptismal service held at Arnold, Nottinghamshire, on October 17th, four persons were baptized by Elder Lyman T. Nielsen, and confirmed by President Waldo L. Osmond and Elders David W. Sutton and Rulon W. Stevenson. A preliminary meeting was held in the chapel at Nottingham, at which President Osmond and Elders Sutton, Nielsen and Joseph E. Whitehead spoke impressively on the significance of the ordinances.

Ulster—At a baptismal service held at Helens Bay on October 16th, one person was baptized by Elder N. Glenn Stanford, and confirmed by President Kendall D. Garff. "Baptism" was the theme of an address delivered at the service by President Garff.

Welsh—A District farewell social in honour of released President Raymond Murphy was held at the home of Brother Alfred Matthews, at Pengam, on the evening of October 5th. All of the

Traveling Elders of the District and many members and friends were present. Games and refreshments were enjoyed by those who attended. At a meeting of the missionaries of the Welsh District, held on October 6th, at Cardiff, the departing President, Elder Raymond Murphy, received expressions of appreciation for past services. The incoming President, Elder Nathaniel E. Parry, was given assurance of loyal support by the seven Traveling Elders of the District. Elder Weston W. Taylor was appointed to serve as District Clerk.

WHO HOLD TO FAITH

They banish hopelessness and conquer fear
Who steadfast hold to faith and persevere;
They may know more of bitter than of sweet,
But life to them can never mean defeat.
Sorrows must come to them, as unto all;
Burdens may make them stagger, yet not fall;
They cannot, would not, dodge their part of care;
Yet they alone can never know despair.

They cannot fail. Though they are beaten back,
Though they seem lost upon a hopeless track,
Though every gaudy prize is snatched away
By other men, who reap their golden pay,
Still they who hold to faith and persevere
Shall win the heights which only they may near;
They only reach life's one supremest goal—
For true success lies in a man's own soul!

Lee Shippey

DEATH

Allason—Sister Francis Allason of the West Hartlepool Branch, Newcastle District, passed away on October 14th, at the age of thirteen. Funeral services were held at the Latter-day Saints' Chapel in West Hartlepool, under the direction of President Orson H. Berrett. Elders Wayne L. Shaw and James O. Hawkins were the speakers; and Elder Vard W. Meadows dedicated the grave.

CONTENTS

The Gift of the Holy Ghost ... 673
The Divinity of Jesus of Nazareth 679
Editorials: Creation—A Process of Organization 680
Non-Productive Expenditure 681
A Professor's Comment on the Book of Mormon ... 682
The Sheffield Conference ... 682
From the Mission Field 687
Poetry: Who Hold to Faith ... 688

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